752 278 find their way into the bodies of fighting companions, are removed by incision. The sap of Landolphia ochracea K. Sch. (avū'm) is then trickled over the wounds, and they are rubbed with oil containing leaves of Chasalia afzelii (Hi.) K. Sch., Rubiaceae (dzí a ndzīk III), or they are washed out with water containing ground leaves of Sarcocephalus sambucinus (K. Sch.) C.W. (alū'mǎ).

[579] In the case of cut wounds, which occur quite often either during the frequent scuffles with bush knives or as a result of carelessness while clearing the jungle, the wound is covered with the leaves of Cissus vogelii Hook f. (mbómōnezǎm I) mixed with snake water, or the sap from the twigs of Pterocarpus soyauxii Taub (myō' IV Fang) is dripped into the wounds, or they are covered with bark scraped from Amphimas tessmannii Harms (edzī) or the rind of the roots of the Menispermacea Jatrorrhiza strigosa Miers (ndzí'kengū,i I, IV). In the treatment of wounds the following are also used: a Sterculiacea (okū,n e žó,k) (leaves ground in water); Combretum mucronatum Thom. et Schum. (otūgělě III) (leaves ground in the same manner); Coinochlamys schweinfurthii Gilg., Loganiacea (otūgělě-etǒ,k); and Adenia staudtii Harms (edódō ndzīk III); furthermore, Phaseolus lunatus L. (okó'kúno III), the ground leaves put in a leaf bag, and the latter pressed out over the wound; finally, Trichoscypha (olé'ne amyūt), pieces of whose bark are boiled and then decanted lukewarm onto the wound; likewise Eurypetalum tessmannii Harms (andzītsín).

In the case of burns, ground leaves of Combretum lawsonianum Engl. et D. (tǫ́ntǫ́nebǒ III) and Combretum latialatum Engl. (nsósó'k I) are applied to the wounds with some water.

About a dozen medicines are known for sprains (mbū'ge) and fractures. In the case of the former, the treatment consists of heating a bundle of the medicinal plant over the fire and then pressing it to the painful areas. Fractures are put into splints with [283] firmly tied raffia leafstalk strips.

For tumors (etūt) the bark of the Euphorbiacea Cyclostemon tessmannianus Pax (betúte elí' III) is used. The tree itself has excrescences on its bark; the latter is removed from the tree, dried, and charred. Then incisions are made into the tumor, and the ashes

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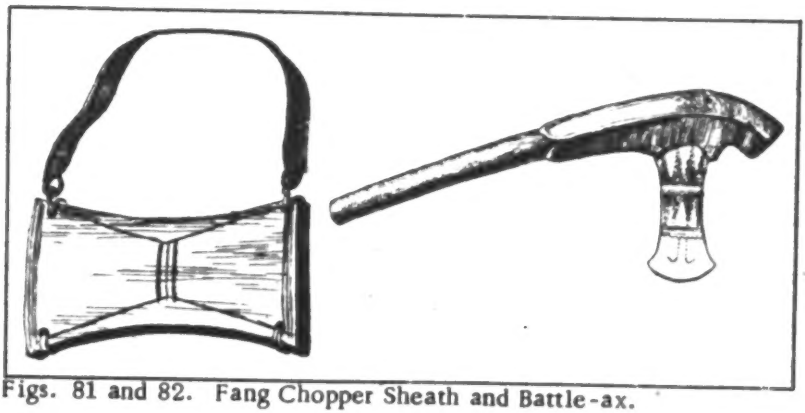

Figs. 81 and 82. Fang Chopper Sheath and Battle-ax.

712 exist, but only to a limited extent. As has already been mentioned
722 in the account of house construction /Ed., Vol. I/, the walls of the meeting house are built of halved trunks of the umbrella tree placed in layers over each other for the purpose of fortification. In addition, the village entrances are blocked off when danger threatens by means of fences or barricades made of sticks. The southern Fang especially can easily do this since they design their villages more compactly so that the meeting houses themselves almost block off the road. Only once did I see an entire village surrounded with a protective fence, a fairly strong paling consisting of vertical posts and laths connecting them. In front of the fence the terrain had been cleared by cutting down the bush, so that the approach of enemies could be easily discovered and prevented.

The following example will give a good idea of how feuds arise
● 579 and take their course.

[361] On both sides of the Lo, a small tributary of the Campo, there are two communities of the Esseng kin group about 12 minutes apart, namely, Bebai and Ebäangon. The inhabitants of the three Bebai villages closest to Ebäangon are related to the Ebäangon people; the others of Bebai did not move into the territory until later and are unrelated to the inhabitants of Ebäangon. The most influential chief of the Bebai people, who are outsiders, is called Makina. For a long time he had been "talking impudently" to Schüe, chief of Ebäangon. One day, on the occasion of a festival for the souls which

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Fig. 83. Shield of Buffalo Hide.

579 Schüe gave for one of his deceased wives, strife broke out. In the course of the festival Schüe wanted to start counting up the people who had done some injury to the deceased. And since -- as /249/ usual -- there was a great deal of shooting at the festival, he ordered that there be quiet in front of the meeting house, saying that whoever wanted to shoot had better go into the next village. Thereupon Bekongo, the son of Makina, stood up and said, "I don't care, I'm not going to listen to that stupid talk," and fired off his rifle near the meeting house. Naturally, the Ebäangon people would not stand for this, and Schüe's sons said to Bekongo, "Hey! our father just forbade anyone to shoot here; do you think that Schüe is a slave here in his village?" In this way a verbal battle developed between the two parties, and soon the brawl with bush knives was in full swing with blood flowing on both sides. The Bebai people related to the Ebäangon people tried to bring about a reconciliation or they sided with Schüe. Finally the Bebai people moved off, pursued by the Ebäangon people armed with choppers, who called after them, "Wait, we'll get even with you yet!" The last of the Bebai people was Ejamatua, a man from Makina's village. He was either annoyed by the shout or he was particularly harassed by the pursuers; in short, for whatever

579 reason, he suddenly took his rifle and shot down the foremost of these. As soon as the Ebäangon people saw that one of their men, a son of their chief to boot, was killed, they quickly ran back to get their rifles. The Bebai people who sided with them waited for them, and all together they moved against the hostile Bebai villages, where they had a shooting bout with Makina's men, without, however, any blood being spilled. The Ebäangon people spent the night in the houses of the friendly Bebai people. The next day they resumed the fighting, and again nobody was killed; however, the Ebäangon people succeeded in burning down Makina's village. Thereupon the "victors" returned to Ebäangon. After two days they renewed their attack, but achieved nothing.

579 628 At this point Makina wanted to have the whole affair over and done with, so he sent two women as payment to Schüe. The latter kept the women, but was by no means inclined to make peace. On the contrary, his people again raided Makina's villages. Then Makina's patience came to an end. He went to the chief of Messelle, a large village on the right side of the Campo, and requested him to settle the argument. When Schüe heard this, he sent the two women back to Makina's village and dispatched four of his sons as representatives to the negotiations at /250/ Messelle. The decision ran thus: Makina was in the wrong because "it was he who in the first place talked insolently against Schüe, it was his son, Bekongo, who started the entire fight at the festival for the souls, and he is therefore responsible for the death of Schüe's son." Thereupon the chief of Messelle immediately seized Makina and demanded his court fee -- five sheep -- from Schüe's party, at the same time promising Schüe in exchange the extradition of Makina. After the payment was made and Makina had been extradited, Schüe's sons demanded that Makina summon his guilty son. Makina declared himself unable to do so and was beaten down with cudgels -- on the Mburru -- and his corpse was thrown in the river. /Fig. 84 appears here in the original text./ At the news of these events, brought to Ebäangon by Schüe's sons, Makina's people seized their rifles and in turn moved against Ebäangon, burning half of Schüe's village to the ground. With this, the need for revenge of both parties

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628 the loss was
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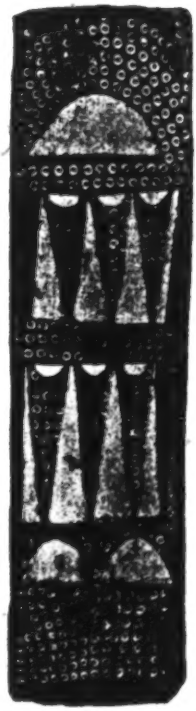

Fig. 84. Wooden Shield.

fied, because on either side
exactly the same: each had
burned and a man killed.
would have gone on, because
people were still dissatis-
they regarded their loss as
casualty had been a great
the other had been only a
However, by this time the
the Whites had penetrated
thus an end was put to the

example it can be seen that
act according to the princi-
for an eye, a tooth for a
that blood revenge can cease
the losses on both sides are
"war" between Schumu and
people, eight Schumu peo-
killed, and peace could not
until eight Esseng men had

likewise been killed. Furthermore, it can be seen that village feuds fraught with consequences often arise from quite trivial causes.

72] Prisoners are usually killed and then often eaten, as has been
[266] mentioned earlier. Only children are raised as "slaves" in the
[567] village. Captured women are usually taken by the victors as wives, but sometimes they are also killed in order to even out the number of kifled on both sides and thus to make peace possible. /251/